

The Lutheran Witness

FEBRUARY 25, 1958



▲ Plan now for your Vacation Bible School!
A theater housed the VBS of Our Savior Church,
Sacramento, Calif. Page 12

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The Lutheran Witness

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The Coming of Faith to Chang Chi-P'in

By VICTOR HAFNER

Editor and Publisher

"For ten years I have been an editor and owner of a publishing company. I wrote many books and even now publish the weekly magazine the *People's Life* and the daily *New China*.

"In addition to the publishing work," Mr. Chang continued, "I have been a ghost writer for public officials. Although I have answered many questions for other people, I cannot find satisfactory answers for my own doubts and questions.

"Two months ago in Chia Yi I met Mr. Tung, a Christian who is also a publisher. He urged me to believe in Christ and the saving Gospel.

"Day before yesterday he came to see me, and now we are here together. I need enlightenment and help. I am both concerned and bewildered."

The Holy Spirit

Vicar Chu reasoned with Mr. Chang from the Scriptures, from both the Law and the Gospel, from Biblical history, from prophecy and fulfillment in Christ, from the power of the Gospel as shown in the Book of Acts and the history of the early church.

The Holy Spirit made Mr. Chang see how shaky were the foundations of his life and led him to Jesus as the true God and Savior of sinners.

By this time Missionary Hafner arrived to preach for the 10 A. M. service in Shih En Chapel. Reverently Mr. Chang joined in the worship of the Triune God.

At the conclusion of the service, Vicar Chu and Missionary Hafner were invited to Mr. Chang's house to remove the idol hanging on the wall.

"We gladly accepted," reports Missionary Hafner, "and invited members of the Shih En Chapel to join us."

This is the account of the casting out of the idol Kuan Yin and the coming of faith to Chang Chi-P'in.

"From all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep My judgments and do them," God promises, Ezek. 36:25-27.

After the Sunday morning worship in Shih En Chapel in the city of Chia Yi on Taiwan, the pagan idol Kuan Yin was cast out of the house of Mr. Chang Chi-P'in, and worship of the true God was begun, Nov. 10, 1957.

Mr. Chang, Vicar Chu Wen Sheng, and Missionary Victor Hafner walked side by side from the chapel to Mr. Chang's home, five blocks away.

Accompanying the group were more than a dozen members of Shih En Congregation; Mrs. Hafner and baby Robert; Mr. Tung, a friend of Mr. Chang; and Vicar I Jen-Yang.

Idol Comes Down

When the Christians entered the home of Mr. Chang, he removed from the wall an ancient and hitherto valued painting of the Buddhist female deity Kuan Yin, folded the painting roughly, and forced it into the open brief case of Missionary Hafner.

"*Fung Fu, Tzu, Sheng Ling ti ming. Amen*" (the Trinitarian invocation) was spoken by Vicar Chu. The Christian congregation broke forth with a hymn of praise to the Savior.

Vicar Chu gave a message based on Jer. 1:16, Missionary Hafner offered a prayer, and Vicar I Jen-Yang closed this momentous service in the life of Mr. Chang with the Aaronic blessing.

Here are the events leading up to the unusual ceremony:

The Visit

Mr. Chang and his friend Tung arrived at Shih En Chapel at 8:15 that Sunday morning. They were looking for a Christian pastor or teacher. Vicar Chu gave them immediate audience.

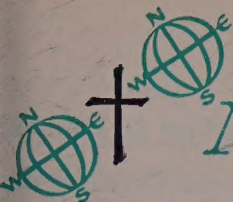
"As a child I attended a Christian day school in Fukien Province on the China mainland," related Mr. Chang.

"Until the time I attended the university, I had contact with quite a few Christian pastors. However, I never believed the Christian doctrine and was not baptized.

"My Christian sister often encouraged me, but I *could not* believe.

"All these years my sister continued to pray for me. When we left China, she emigrated to America. She wanted to help me with money when she heard I had been touched with T. B.

"I refused her help. I did not want to feel obligated to her."



News of the Church in the World

Deaconess Hall Dedicated in Valparaiso

Lutheran Deaconess Hall in Valparaiso, Ind., was dedicated on January 12.

When the doors were unlocked by Rev. E. H. Albers, president of the Board of Directors, at the beginning of the ceremony, 350 people formed the procession filing into the building.

The executive director of the Lutheran Deaconess Association, Rev. Arnold F. Krentz, performed the rite of dedication. Rev. Martin Zschoche of St. Joseph, Mich., delivered the dedicatory sermon.

Student deaconesses, led by Miss Mertice Spaude, sang the *Te Deum Laudamus*.

Among the guests at the dedication who extended their congratulations and implored the Lord's continued blessings on the work of the association were Dr. Walter Bauer, dean of the Valparaiso U. faculty; Dr. Walter Lichtsinn, Vice-President of Synod, on behalf of Synod's Board of Directors; Mrs. Arthur Preisinger, president of the LWML; Deaconess Dorothy Gohr, president of the Lutheran Deaconess Conference; and Rex Becker, who spoke for the architects, Froese, Maack & Becker of St. Louis.

Six Wyoming Churches Join in PTR

Six small congregations in western Wyoming conducted a Preaching-Teaching-Reaching mission, January 19—23. The largest congregation has 300 communicants; four congregations are missions of fewer than 100 members.

At DuBois, the recently organized Mount Calvary Mission, with 28 communicants, took part in the evangelism program. When the call was given for lay visitors to step forward at the rally service on Sunday morning, the guest missionary at DuBois reported that all the adults at the service except one woman came to the altar for the consecration rite.

The distances between parishes in western Wyoming is great and the congregations small, but the six churches rejoiced over the results of the PTR

mission: 88 adults expressed a desire to attend the adult class, 111 unchurched children were interested in Sunday school, and 63 children were promised for Baptism.

The five other churches in the joint PTR effort were Mount Hope at Kinneary; Bethel, Lander; Trinity, Riverton; St. Luke's, Worland; and St. Paul's, Thermopolis.

Lutheran Lectures At U. of London

Prof. Norman A. Graebner, a former member of Synod's Board for Missions in Foreign Countries, has been named Commonwealth Fund lecturer at the U. of London.

His first lecture in the series of eight on "The Revolution in American Politics, 1837—1877," was given Jan. 20.

During his stay in England he hopes to interview members of the British Parliament and newspaper editors for an article on "British Impressions of American Foreign Policy Since NATO."

A history professor on the U. of Illinois faculty, Dr. Graebner, 42, son of Rev. and Mrs. Rudolph Graebner of Milwaukee, received his Master of Arts degree at the U. of Oklahoma and his doctorate at the U. of Chicago. Previously he taught at Iowa State College, Ames.

Lutheran High School Proposed for Minneapolis

A report recommending the establishment of a Lutheran high school in the Minneapolis area has been submitted to 37 local congregations of the Synodical Conference.

The Minneapolis Area Lutheran High School Fact-Finding Committee asked Clyde O. Bezanson, formerly of the U. of Minnesota department of education, to prepare the report.

It was suggested that a building costing approximately \$1,174,000, including equipment, for 600 students be erected on a central-western suburban site of 10 acres.

Seven of the 37 parishes operate elementary day schools, with a total enrollment of 737.

The 37 congregations, with a total membership of 16,655, enroll 7,230 children of all ages in Sunday schools.

Dr. Otto Mees Dies

Dr. Otto Mees, 78-year-old president emeritus of Capital University, Columbus, Ohio, died of a heart attack, Jan. 12.

His maternal grandmother was a daughter of Prof. E. A. Brauer of Concordia Seminary, St. Louis; his father was Dr. Theophilus Mees, professor of mental science and theology at Capital.



Procession at the dedication of Deaconess Hall, Valparaiso, Ind.

German Stamp Honors Paul Gerhardt



The West German postal issue of the Paul Gerhardt stamp commemorated the 350th anniversary of the German hymnwriter's birth.

Gerhardt, who ranks next to Luther as a hymnwriter, was born in Graefenhainichen, near Wittenberg, in 1607. He served churches in Berlin and nearby Luebben.

The *Lutheran Hymnal* contains 21 of Gerhardt's 133 hymns.

Philatelists collecting postal stamps with religious significance will be interested in the Gerhardt commemorative.

Mo. Synod Churches in Phoenix Are Growing

In 1950 the English District of the Missouri Synod opened a mission in fast-growing Phoenix, Ariz.

Today the 450 members and 900 souls of that congregation worship in Mount Calvary Lutheran Church, designed along lines of contemporary architecture in the Southwest.

Mount Calvary's daughter congregation, Christ Church, established on the east side of Phoenix only four years

ago, serves more than 400 communicants and conducts an eight-grade parochial school.

"Until 1950 all the Synodical Conference work in Phoenix was carried on by the Wisconsin Synod, whose Indian mission in Arizona is 60 years old," writes Rev. H. H. Engelbrecht, pastor of Mount Calvary.

The Wisconsin Synod congregation in that city is more than 40 years old.

"For many years the Wisconsin Synod has sponsored the Lutheran Hour broadcast in this area," Pastor Engelbrecht said.

Many Missouri Synod people moving to Phoenix or wintering there do not look for Missouri Synod churches because the people know the Wisconsin Synod has operated in the city for two generations.

Orphaned at Four, Texan Lives to 100

Mrs. Henry Werner celebrated her 100th birthday in Thorndale, Tex., January 12.

Her husband was a Lutheran parochial school teacher in Texas from 1883 until his death in 1925.

Born Louise Goettelmann in Buffalo, N. Y., in 1858, she was only three years old when her mother died. One year later Louise's father was killed in the second battle of Bull Run, 1862.

After studying in a deaconess-training school in Germany, she was named assistant matron at the Lutheran orphanage in Buffalo, where she was reared and where she later met her

husband. She has lived in Thorndale since 1901.

Of the 12 Werner children, five survive the mother: Rev. L. J. Werner of Dallas; A. C. Werner and Mrs. Emil Waiser, of Houston; Mrs. W. O. Doering of Kerrville; and Carl Werner of Thorndale, with whom the mother makes her home.

Rural Parish Opens Second Mission

In the past decade St. John's Congregation near Parr, Ind., has twice released a large group of members to form a new parish.

In 1947 St. John's released 38 communicants to form the nucleus for Saint Luke's Mission at Rensselaer.

Recently St. John's welcomed an increase of membership in the Demotte area, a town located on U. S. Highway 231, 25 miles southwest of Valparaiso.

Last year 52 communicants at Saint John's asked for their releases to organize a new congregation in Demotte.

In the heart of a Holland Reformed settlement, Demotte has three strong and active churches of that body. One church relocated and offered its old building, erected in the 1930's, for sale.

The vacant church, seating 300, and well equipped with a good pipe organ, new oil furnace, Sunday school and fellowship rooms in the basement, was available for \$8,000.

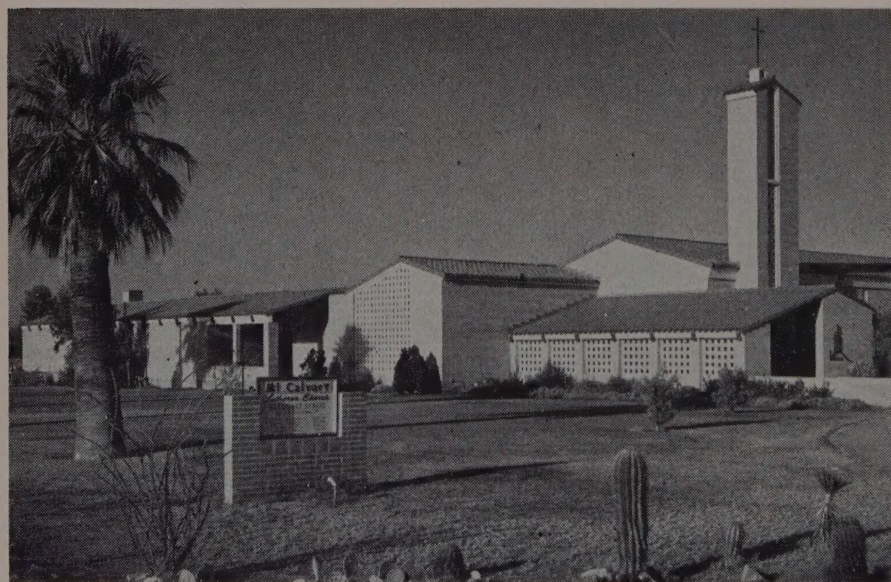
With the approval of the Central District Mission Board, the Lutheran families in Demotte organized to obtain the necessary individual loans to the Church Extension Fund specified for the purchase of the sanctuary.

Faith, the name of the new congregation, dedicated the building January 5.

St. John's, the mother congregation, organized in 1890, was a struggling rural parish for half a century. Despite large losses of communicants to new parishes, the congregation grew during the past 10 years.

With the opening of St. Luke's, the membership at St. John's was reduced to about 100. These members voted to rebuild the church and parsonage, which had been destroyed by fire.

Gradually the membership climbed to 200, a figure above any previous mark. Although the start of Faith Church gave St. John's a numerical loss, the congregation confidently looks to the Lord for His generous blessings and shares the pastor, Rev. Erich Storm, with the new congregation.



Mount Calvary Church and Educational Building, Phoenix, Ariz.



Stricken at Wheel, Pastor Dies

Rev. Rudolph H. C. Meyer, pastor of "Old" Trinity Lutheran Church, Saint Louis, for 32 years, died February 8, at 4:10 P. M., less than six hours after he was stricken at the wheel of his car.

On an errand, he was returning to his home when his car went out of control, sheared off a fire hydrant, and ran across the sidewalk. On the front lawn of a dwelling the car overturned.

Police passing in a cruising car summoned an ambulance, which took Pastor Meyer to City Hospital, where his condition was diagnosed as a stroke. Later he was removed to Lutheran Hospital. "I must have blacked out," he told the police. "Lord, have mercy on me," Pastor Meyer was heard to murmur.

The preceding day he appeared in good health after he had preached the sermon for a double funeral from "Old" Trinity for his former parishioners, the Misses Ella and Frieda Hoefener, 64 and 62 respectively, who died 90 minutes apart of natural causes.

December 1, 1957, he retired as pastor of "Old" Trinity. In his farewell service a class of 29 boys and girls, won through the parish and Sunday schools, was baptized.

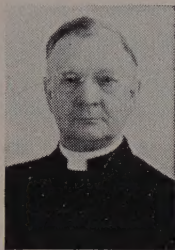
An active pastor for 53 years, he served in Elmore, Ohio, 1904—9; Detroit Mich., 1909—25; and St. Louis.

For 23 years he was secretary of the Board of Directors of Concordia Publishing House; for 20 years the editor of the Western District Edition of the LUTHERAN WITNESS; and for 13 years a Visitor of the Michigan District.

Born April 3, 1881, at Hanover, Germany, he was the son of Wilhelm and Wilhelmina Voges Meyer. In 1904 he was graduated from the St. Louis seminary.

He and his wife, the former Bertha Graebner, celebrated their 50th wedding anniversary on March 1, 1955.

Surviving besides his wife are two daughters: Esther, wife of Prof. Otto Stahlke at the Springfield seminary, and Helga, wife of Rev. Henry A. Rehwalddt, pastor of Redeemer Church, St. Louis.



Rev. Rudolph
H. C. Meyer

Dr. Paul Koenig, pastor of Holy Cross Church, preached the sermon for Pastor Meyer's funeral at "Old" Trinity, February 11. Rev. Alfred Doerffler of Pilgrim Church officiated; Rev. George W. Wittmer represented the Western District. Interment was in Concordia Cemetery.

Hopes for Western World Ride on Eisenhower, Says Scherer at Valpo

"President Eisenhower is still the only man on the horizon both here in the U. S. and in the free world with the prestige, background, and potential to rally the Western world in the time of crisis," said Ray Scherer, NBC White House reporter, at Valparaiso U.

He spoke at a Lincoln's birthday convocation on February 10.

Until a new world leader comes along to supplant President Eisenhower's position, Scherer commented, "a good many of our hopes must ride on the aging 67-year-old man in the White House, who probably needs a rest as much as anybody, but who holds a job from which there can be no rest."

The last thing America must do in this present time of trouble, Scherer stated, is to tear down the President. It accomplishes nothing.

"However, if the criticism is constructive, it may prod the administration into a vaster effort. But if it is mean, denegating, and bitter, it merely brings about a greater loss of faith in the man in whom we must have faith if

we are to continue to lead the Western world," said the reporter.

Scherer has been with NBC's radio station in Washington, D. C., since 1947 as news editor. He reports on his five-day-a-week White House Story and does presidential pickups on Today, News on the Hour, News of the World, World News Roundup, and Monitor.

A graduate of St. Paul's Lutheran School, Concordia High School in Fort Wayne, and Valparaiso U. in 1942, he was a staff feature writer in the Fort Wayne Journal-Gazette. Following service in the U. S. Navy, he received from the U. of Chicago a Master's degree in international affairs.

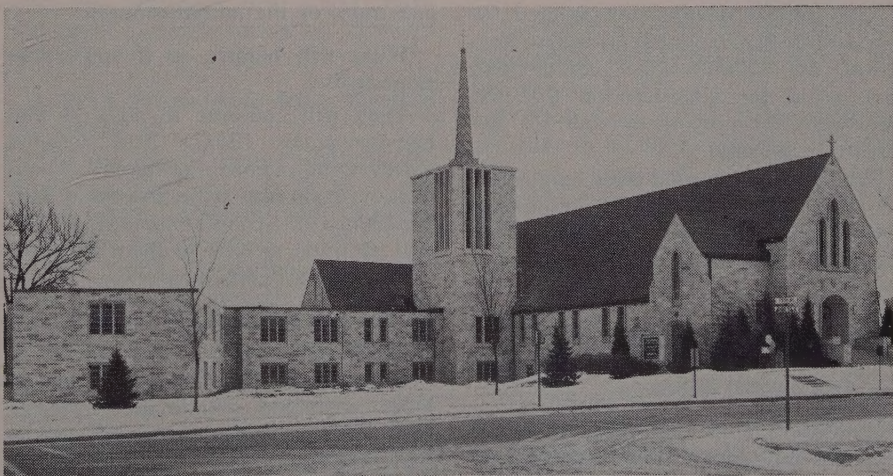
With his wife and two children he resides in Arlington, Va.

Briefly Told

● **Film Contacts.** When the *Martin Luther* film was held over the second week at Sunderland, England, "700 new contacts were made, eight of whom joined Pastor Floyd Bosch's first adult class," writes the *British Lutheran*.

● **Tops Budget.** Synod's Northern Illinois District reports that receipts for its 1957 budget of \$1,275,000 exceeded the figure by \$2,903.45, totaling \$1,277,903.45.

● **Plow.** Mrs. Cora Davis, 92 years old; Rev. Rolland Bentrup; and Dr. W. C. Birkner guided the plow at the ground-breaking for the new house of worship for Christ Church, Mantua, Ohio.



NEW \$190,000 EDUCATIONAL WING FOR ZION CHURCH, Hopkins, Minn., dedicated January 5, houses the 550 children enrolled in the Sunday school and serves the 1,290 communicant members. The tower, part of the new construction, was added to the existing church, dedicated in 1950. Rev. H. W. Brill is pastor.

Dr. Grumm Reports on

India

Evangelical Lutheran Church

"The India Evangelical Lutheran Church at a convention in Nagercoil, Jan. 9 and 10, 1958, brought together the three districts — Ambur, Nagercoil, and Trivandrum — into one self-governing church body, which we in America welcome as a new sister church," Dr. Arnold H. Grumm told a WITNESS reporter.

Synod's First Vice-President returned to St. Louis on Jan. 28 from a trip to India, where he represented the parent body at the formation of the autonomous IELC.

The IELC will strive for self-support over the next two decades, Dr. Grumm stated, in paying the salaries of its pastors and teachers and other congregational expenses.

The plan submitted by Synod's Board for Missions in Foreign Countries is to decrease this subsidy to the Indian field by 5% annually, beginning in 1958. Not included in the plan is any immediate reduction of subsidy for the seminary and teacher-training program or schools, the medical mission, and the mission to the Moslems.

The Indian membership reacted favorably to Synod's 20-year budget program, the Vice-President commented, but asked for consideration the first few years in applying the full 5% decrease in subsidy.

The convention used three languages: English, Malayalam, and Tamil, but *Synod, budget, quorum*, and 5% cut were the same in all three languages.

* * *

To help clarify questions which may arise from readers, the WITNESS asked Dr. Grumm the following:

Question: Will the Missouri Synod exercise any supervision in the IELC?

Dr. Grumm: Administration will be on the district level through district officers in India, and on the national level through IELC.

The Board for Missions in Foreign

Countries will continue to grant subsidies. Responsibility for these subsidies will remain under the board's direction.

What happens to Missouri Synod property in India?

Synod's Board for Foreign Missions and Board of Directors expect gradually to assign property in India to a trust association now being established for the IELC.

What is the reaction of Synod's missionaries in India toward IELC?

Missionaries from the States are very happy about IELC and consider the self-government status a great forward stride.

What is IELC's attitude toward its own autonomy?

Although self-government is welcomed by IELC, it is going ahead cautiously in taking over the work.

The church in India has some very good leaders. As more of them are developed, the nationals in years to come will be able to take over more and more of the administration.

What will happen to Synod's missionaries?

They will continue as advisers and helpers under IELC. The national workers and members at the IELC convention again and again expressed their confidence in Synod's missionaries and will continue to look to them for leadership in the years ahead.

Will fewer missionaries be sent from America to India?

Only replacements have recently been considered. While the American staff in India is not being enlarged at this time, the Board for Missions in Foreign Countries, together with the IELC, will have to work out plans for the future service of American missionaries as the needs and the circumstances dictate.

IELC has about 100 ordained Indian pastors and is training about 10 to 12 ministerial candidates a year.

What is the attitude toward visas for American missionaries?

According to the nationalistic trend, India wants its churches under national control, not under foreign influence. This is doubtless the reason that granting visas for American missionaries to India has been restricted. India's central government, however, is not opposed to the Christian religion as such, although the average Indian is still a Hindu, and Hinduism is closely connected with nationalism.

Does IELC plan to develop new mission fields?

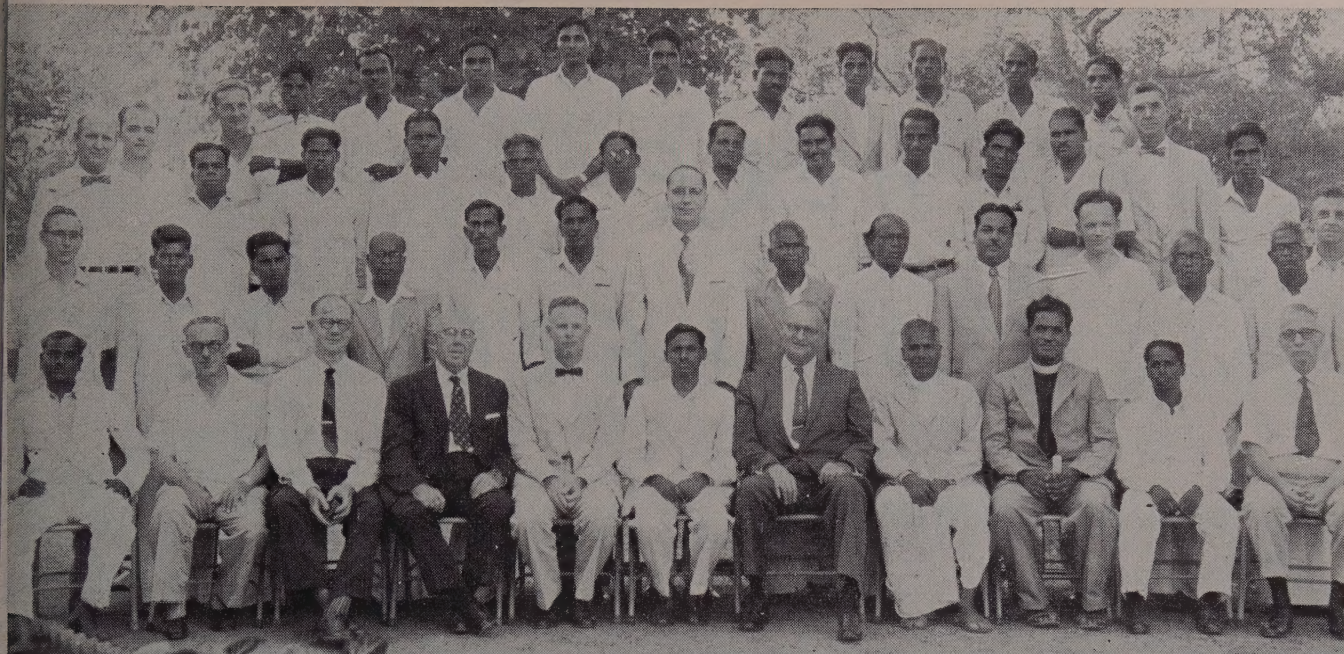
General Secretary Jackayya of IELC told me that IELC should consider further development of personal evangelism, missionary expansion, and an intensified stewardship program.

Where do Indian ministerial and teacher candidates receive their preparatory training?

IELC has many elementary and high schools in all three districts of the church. Leadership training is given in Lutheran high schools. Religion is compulsory in our Lutheran schools in India.

The school at Mailpatti, for example, serves 216 children, coming from eight or nine villages. In IELC elementary schools, 3,643 Christian pupils are enrolled. The IELC high schools at Trivandrum, Ambur, Vadakangulam, and Nagercoil are training 442 Christian boys and girls.

Lutheran schools in India have been advised to accept grants from the Indian government, which are made in conformity with the country's constitution. The state exercises certain controls over the church schools in India, whether or not the schools receive grants.



The Founding Convention of the India Evangelical Lutheran Church at Nagercoil

First row, beginning second from left: Revs. G. R. Stelter; A. O. Fuerbringer; O. H. Schmidt; Theo. Michalk; B. H. Jackayya, General Secretary; A. H. Grumm; S. Savarimuthu, President, Nagercoil District; N. J. Ezekiel, President, Ambur District; D. Vethamanickam, President, Trivandrum District; Kurt Zorn.

How many nationals now study at the Nagercoil seminary?

About 36 seminarians and 14 teacher-training candidates.

Is their education equivalent to the level of seminarians in the States?

We do not demand so much, especially in ancient languages, from the theological student in India as we do in the U. S. However, the students take regular courses in Old and New Testament subjects and in other theological branches. The students use Tamil or Malayalam freely. All students understand and most of them speak English.

Is the constituency of IELC from a particular caste?

While most of the IELC members come from outcastes, efforts are being made to work more among the caste people.

The caste system is bound to break down where workers perform their tasks side by side in the cities and the industrial areas of India. In villages, however, the caste system still remains rigid, and most of India's population lives in villages.

Will IELC supervise the Lutheran Hospital at Ambur?

IELC's constitution has established a medical board to "co-ordinate, as far as local conditions and aims allow, all medical work of the church."

The medical staff will be drawn from America and from hospitals like the one at Vellore — the hospital estab-

lished under the guidance of Dr. Ida Scudder — where many of India's medical workers have trained.

Small medical scholarship funds have been established by American donors. The money is helping young nationals become doctors and nurses. The funds are repaid and perpetuated.

What about the work among the Moslems?

Four of Synod's missionaries are working hard in the Ambur and Malabar areas to reach Moslems with the Gospel of Christ, the Savior and Lord. National pastors assist in reading rooms, dispensaries, chapels, and street preaching. These men are working with the assurance that God's Spirit will break through and bring Moslems to Christ.

Is IELC interested in the ecumenical movement?

The church in India works in the Tamil-speaking area of South India, where other Lutheran and Christian bodies are represented.

The Tamil Evangelical Lutheran Church (Leipzig Mission and Church of Sweden) is at present engaged in doctrinal discussions with IELC, which has also met with the Arcot Lutheran Church (Danish) for doctrinal discussions. Some progress has been made.

How does the salary of the IELC pastor compare with the salary scale paid to workers in his own country?

A national pastor may receive between 75 and 145 rupees or more a

month. A rupee is worth about 21 cents. India is a land of low salaries.

Some women workers in cotton mills earn 3 rupees a day — a high wage in India for a woman; some men as much as 90 rupees a month, with a possible bonus. However, not too many such mills and factories exist in a land with a population of more than 370,000,000.

Is the interest of the men in IELC more apparent than the interest of the women?

There were about as many men as there were women in the Indian services I attended. Indian men have more freedom of movement, but women are not kept from a joint assembly.

Do IELC women have organizations comparable to LWML and ladies' aid societies in U. S.?

I think that women have begun to organize in all three districts. Women nationals have not organized more widely because most of IELC's members live in villages. The rural woman works in the fields from early morning to late at night. She has practically no free time.

Indian women do arduous work; they are the burden bearers. In almost every village you see women carrying weighty loads on their heads and babies on their hips. (In Hong Kong and Japan, babies are carried on the mother's back.)

A husband walking on the roads of India is usually about six steps ahead

(Continued on page 20)

HELL.....HERE

OR HEREAFTER?

By ELMER A. KETTNER

Many people who deny the existence of hell use the word more often than Christians do.

To unbelievers *hell* is a profane byword, a joke, a curse word, but every time they use the term, they argue for hell's existence.

"Hell is a damnable doctrine — responsible for a large measure of this world's hatred," a modernist clergyman told his congregation recently. "According to this doctrine, God, who commands us to love our enemies, plays the hypocrite by damning His enemies."

Everlasting Separation

All who deny the doctrine of hell deny clear Scriptural statements. Jesus frequently referred to hell and eternal punishment.

Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels, are the words of Jesus in describing the Last Judgment, Matt. 25:41, 46: *And these [the cursed ones] shall go away into everlasting punishment, but the righteous into life eternal.*

Fear not them which kill the body, but are not able to kill the soul, Christ told His disciples, Matt. 10:28; *but rather fear Him which is able to destroy both soul and body in hell.*

Annihilationists, who believe the wicked will pass out of existence after death, call attention to the word *destroy*. The word means "to do away with completely," say the annihilationists, so that neither soul nor body will exist.

St. Paul's statement is clear: *Who shall be punished with everlasting destruction from the presence of the*

Lord and from the glory of His power, 2 Thess. 1:9. *Everlasting destruction* forever cuts off the unbeliever *from the presence of the Lord.*

Hell forever bars the soul from communion with God and the redeemed. To live an endless death apart from God is the worst kind of punishment for the soul lost in eternal hopelessness.

Jesus calls hell a *furnace of fire*. Christ's words are true: *So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth,* Matt. 13: 49, 50.

Rationalists, who hold that the doctrine of hell runs counter to reason, contend that nothing can burn forever and not be consumed. Human debate cannot determine whether hell fire is physical or hyperphysical. The Savior's *furnace of fire* clearly denotes the opposite of eternal joy in the presence of God in heaven.

Not on Earth

In the parable of the Rich Man and Lazarus, Luke 16:22-24, Christ sharply contrasts the terrible agony of the damned and the blissful peace of the saved: *The rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame!*

Not until the rich man died, the parable indicates, did he experience

the torments of the damned in hell. The burning did not destroy him or his conscience. His soul endured indescribable misery.

The doctrine of eternal damnation clashes with the divine attribute of mercy, the unbeliever often maintains.

When Concordia Publishing House published the tract "Is There a Hell?" the author received a 10-page letter from a man who argued that even we would not send people to hell. Why should God do so?

"'Is There a Hell?' is the most diabolical writing that I have ever read," he wrote. "How can you say that God will torment the . . . wicked forever? If He did this, it would mean that He was merciless and that He really did retain His anger forever. But we are told that He does not retain His anger forever 'because He delighteth in mercy' and, over and above that, 'His mercy endureth forever.'"

"So you see God cannot be the fiend that you would have me believe."

Helpless Grandfather?

Many people, like the letter writer, forget that the merciful God is also just and holy. *O Lord, my God, my holy One,* the prophet writes, *Thou art of purer eyes than to behold evil and canst not look on iniquity,* Hab. 1:12, 13. When Isaiah beheld the glory of the Lord, he exclaimed: *Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips,* Is. 6:5.

The holy God has written holy laws. If men flout His commandments, shall He not enforce them? If men ignore God and reject His mercy in Christ,



can they expect anything less than divine wrath? Doesn't justice demand the punishment of unrepentant sinners?

He has given man His laws that men might live together in peace, but mankind has spurned His loving will. The precious blood of Jesus Christ, His Son, has atoned for all the sins of all men, but throughout the ages men have joined the priests in saying, "What is that to us?"

Shall men defy His will, disdain His grace, destroy one another, while God stands by like a helpless grandfather? Shall He do nothing to inspire awe and reverence for His sovereign majesty?

"I Don't Believe"

Yet men deride the doctrine of hell and its punishment without end. "Nobody with intelligence ever believed in hell anyhow," said Clarence Darrow. "I don't believe the preachers believe in it either. If they did, they would preach it more."

Many people who denied hell while they were living confessed it with terror when they neared the grave. A noted English freethinker, Sir Thomas Scott, on his deathbed declared: "Until this moment I thought there was neither a God nor a hell."

Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty."

Five years ago Bishop Schjeldrup, who repudiated the doctrine of eternal damnation, raised the "hell controversy" in the Lutheran Church of Norway. The existence of hell was debated over the radio, through newspapers, in discussion groups. At a recent church convention in Oslo, bishops and other representatives of the Lutheran Church of Norway denounced Bishop Schjeldrup by a majority vote, but the dispute continues.

From Death to Life

Christians do not question the truth of hell and eternal damnation. Every Sunday Christians confess that Christ "descended into hell."

This article of faith is stated in 1 Peter 3:18-20: *For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein*

few, that is, eight souls, were saved by water.

Those to whom Christ preached in hell after His resurrection — He preached the Law, not the Gospel — were helplessly lost. Peter states, however, that the same flood which destroyed the "disobedient" also buoyed up the ark, saving eight souls — Noah and his family. In a similar way, the apostle continues, *Baptism doth also now save us.*

Believers in Christ have no fear of hell. *They shall not come into condemnation, but are passed from death unto life, John 5:24.*

It is not the will of your Father which is in heaven, Jesus said, that one of these little ones should perish, Matt. 18:14.

God spared not His own Son, but delivered Him up to God-forsakenness and the torments of damnation, that all who believe in Him might be spared the bitter pains of eternal death.

Only the persistent rejection of Jesus Christ sends men to hell.

Christians will not cease to warn the world of the wrath to come. They will urge men to flee now to God's mercy in Christ and to trust in His redeeming grace.

In the series on "The Last Things" the fourth article

THE DAY OF FINAL JUDGMENT

will appear in the March 11 "Lutheran Witness"

● No Human Escape

Many books cater to the wistful longing for release from tension

Is it true that Americans rarely read books? Not according to the latest facts, says *Newsweek*, Feb. 10, 1958. Library circulation has jumped 22% in the past seven years. Consumer spending for books rose from \$504 million in 1952 to \$592 million last year.

Many recently published titles cater to the wistful longing for personal happiness and peace. Examples: *Prescription for Anxiety*, *Pathways to Power*, *The Power of Positive Thinking*, *The Secret of Radiant Christian Living*.

Sometimes happiness books bring an answer to the reader's problems. Sometimes he becomes more confused and helpless because he is often misled to catch the "secret," generate the "power," or capture the "radiance."

There is a book, a very old book, that offers complete release from anxiety and guarantees an untroubled heart: *Holy Bible*. It comes to grips with the root of tension and misery.

"The flesh lusteth against the spirit," says the Book of Books, "and the spirit against the flesh; and these are contrary, the one to the other, so that ye cannot do the things that ye would."

This inner strife permits no serenity of mind or soul. There is no human escape from the conflict.

"But God," the Bible also states, "commendeth His love toward us in that, while we were yet sinners, Christ died for us." Claim His death for your waywardness and rebellion against God's will, believe His sacrifice atones for your sin-guilt, and your inner conflict ceases.

When Christ is received by faith, He restores the soul and fills it with the peace of forgiveness — a peace which the world and its publishers cannot give.

This Lent, go deeper into the Holy Bible. Meet your fellow Christians at the midweek Lenten services to hear its central truth. Let men see the radiance of your faith and the joy of your salvation.

● One-Man Massacre

There has to be a reason why a teenager leaves a trail of blood across two states

Charles Starkweather was crying when he surrendered to police. Nicked in the ear by a bullet, the 19-year-old Nebraska gunman feared he was bleeding to death.

Bullets from his assorted weapons dealt sure death. "He'd kill a rabbit," an older brother stated, "but keep on firing till the gun was empty." Over a bloody 425-mile trail the "mad-dog" killer left the riddled bodies of a three-year-old girl, two teenagers, and seven adults. The last victim of the one-man massacre was shot nine times.

Why did young Starkweather go berserk? Several factors, including comic books and hot-rod autos, loss of his job and rejection by "his girl's" parents, were attributed to the savage outburst. A University of Nebraska criminologist, Dr. James Reinhardt, offered a summary explanation for the youth's mass murders:

WITNESS

Here was a totally defeated ego who had no satisfactory anchorage in social life. Socially he was simply an empty man. The only way he could be important was by killing.

Starkweather's case dramatizes youth's need for the ministry of the church and the church's responsibility to its youth. Congregations of Synod ought to give their full backing to the New Dimensions program of the Walther League. Read again Dr. Reinhardt's commentary on the self-styled outlaw. Can members of a congregation give their young people too much concern, encouragement, and financial support? Is any expenditure excessive if it will save young people from defeat, emptiness, crime, and spiritual disaster?

Parents — who staff the church in the home — will profit from reading "Child Discipline" in the Family Council (see page 20). Parenthood is serious business. If teenagers see self-indulgence and religious fakery at home, they may be spiritually handicapped.

● Grave Responsibility

Does the future of the U.S. depend on religious education?

More and more voices are being raised for the introduction of religious education in our public schools. Religious education in the common schools, it is held, is necessary for the future welfare of our country.

However, the future of our country depends not upon religious education, but upon the content of that religious education.

A religious education which is essentially evolutionistic, which knows nothing of original sin, and which soft-pedals actual sin as mere ignorance; which recognizes neither the need for, nor the fact of, Christ's atonement, and which waters down Christianity until all that is left is a moral code without any foundation upon which it can rest, may possibly do our country as much harm as it does good.

Such an education is no longer Christian, but, passing under the Christian name, it would deceive many into believing that children are being taught the doctrines and principles of Christ.

Teaching the fundamentals of true Christianity in the public schools, salvation by the merits of Christ through faith, would violate the principle of separation of church and state and would not be fair to non-Christian children.

What a grave responsibility rests upon the home and the church to give children the right kind of religious education, by private training, Sunday school, vacation Bible school, released-time instruction, Saturday school, or, perhaps best of all, through the full-time parish school!

COMMENT

● "Fanatical Fire"

*There would be a worldwide
conflagration if . . .*

"Fanatical Fire" a noted youth leader recently demanded of young people at a midwinter "Youth for Christ" convention in Chicago. While church youth so often exhibits a general "lukewarmness and worldliness," he said, the youth of Communism, by contrast, shows "fire, burning passion, and compulsion," to build a better world.

"Lukewarmness and worldliness!" Hasn't this deadly virus infected also adult members of the church as well as many young people? Are we not all in a large measure guilty of complacency when we are urged to apply the healing balm of Christ's redemption to men whose souls are dying?

We open our purses when calamities of fire and sword, epidemics and famine, and other adversities strike our fellow human beings. Physical need touches our hearts. And justly so. Such help is laudable and an evidence of our Christian love for those in distress.

But how lukewarm we can be when greater need presents itself: spiritual distress of millions, here and abroad, who are doomed to destruction unless the power of the Gospel touches their souls! Oh, for the zeal of the Communists, who, misguided, seek to conquer the world for their anti-Christian crusade!

What a worldwide spiritual conflagration there would be if the souls of comfortable, complacent church members were seized with the "fanatical fire" of the bold confessors of the early church!

Awake, Thou Spirit, who didst fire
The watchmen of the church's youth.
Oh, spread the conquest of Thy Word,
And let Thy kingdom come, dear Lord.

Come, Holy Spirit, from above
With Thy celestial fire.
Come and with flames of zeal and love
Our hearts and tongues inspire.

Rise up, O men of God.
Have done with lesser things.
Give heart and soul and mind and strength
To serve the King of Kings.

Loose Leaves

Insensible to Their Danger

In a sad railway accident a young lady was taken out of one of the carriages. She said she was not hurt at all; she felt no pain. She stood up and tried to walk and then fell back dead. She had received a very serious injury, and yet she did not feel it at the moment. So it was with these Pharisees: they had a sin within their hearts which would ruin them if it was not taken away. That sin was pride. This sin is so dangerous because it keeps people from feeling how sinful they are and it keeps them from coming to Jesus Christ to be healed. — *From the Biblical Illustrator, Sunday School Times.*

In Which Pew Are You?

In most churches there are quite a number of pews that look much alike, but they are really quite different.

There is first of all the Critical Pew. It watches the minister with eagle eye; even when he makes an impression on all the other pews, the Critical Pew remains dumb. The choir knows it and grows nervous. The janitor comes in for his share of attention, for the church is always too hot or too cold. The Critical Pew finds everything except blessing.

Then there is the Irregular Pew. Sometimes it is full, sometimes it is empty. On special occasions you may safely count upon its presence, but when a special missionary effort is to be made, or funds are to be raised for a new church, you will not be mistaken if

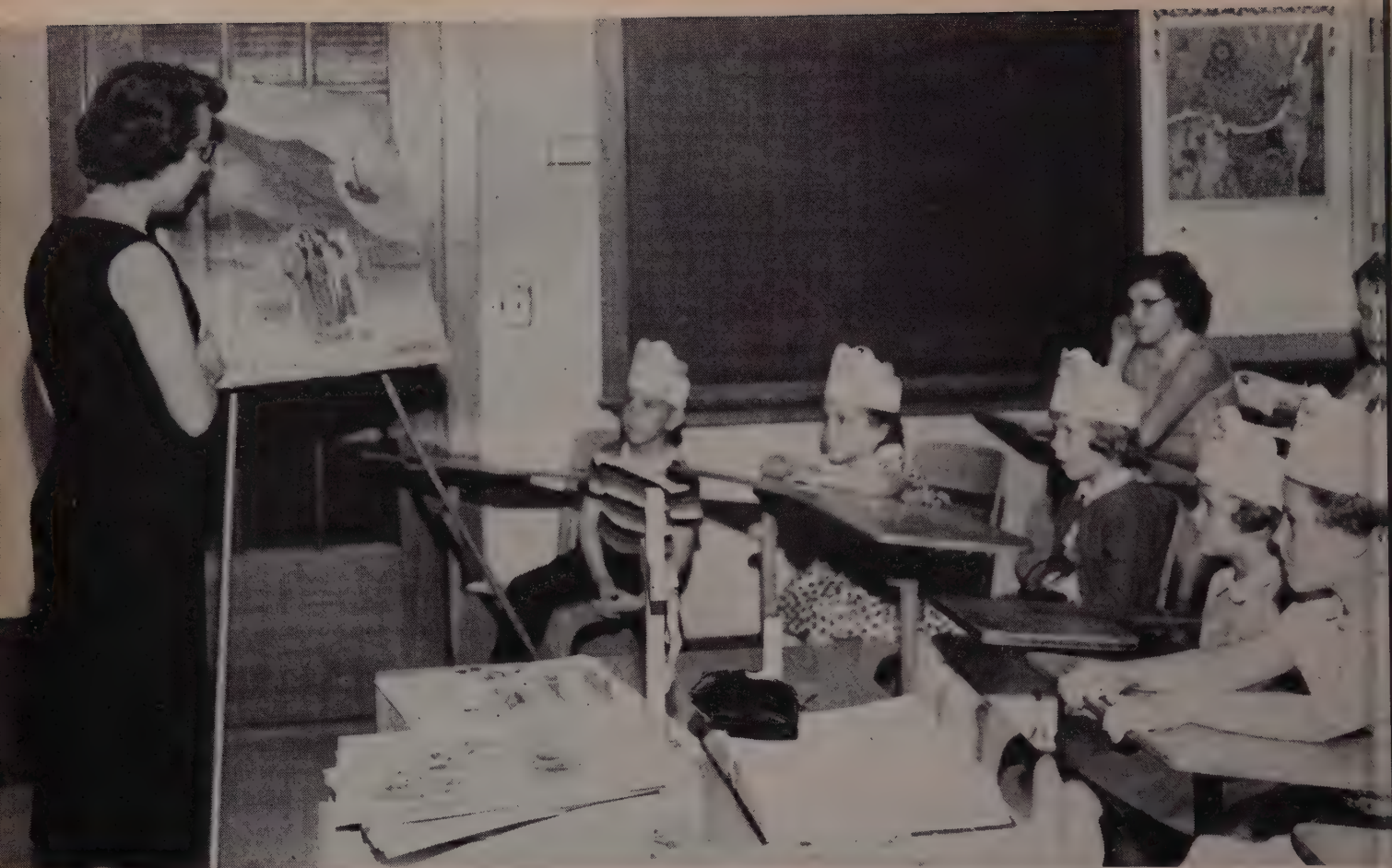
you assume that the Irregular Pew will be elsewhere. The Irregular Pew enjoys very little blessing.

On the other side of church is the Cordial Pew. This pew, radiant with sunshine, greets other pews with genuine cordiality, extends a handshake to any visitor, and listens with joy to the words of life. On the way out, the Cordial Pew fairly beams. "A most inspiring sermon! The singing was fine." There is a good deal of blessing received by the occupants of the Cordial Pew.

Then there is the Prayerful Pew. It spends a moment or two with bowed head in silent prayer on entering. It comes to worship and brings the spirit of worship along. It sings heartily, hears the sermon prayerfully. When the minister rises to preach, he unconsciously turns toward the Prayerful Pew. Then his heart grows warm, his spirit is afire, and his voice rings out in clarion notes of victory. In which of these pews will you be found as you worship in the Lord's house? — *Good News.*

When We Do Not Want to Understand

One day I gave my son some instructions as to how I wanted a certain thing done. Thinking I had made it very plain, I said, "Now do you understand?" And to my amazement, he replied, "No!" Then when I asked him, "Why not?" he said "Because I don't want to." Isn't that too often the case with many people who say, "Well, I just can't see it that way"? Perhaps the real truth of the matter is that they don't want to. — *Moody Monthly.*



Telling the Bible lesson with flannelgraph pictures in a Minnesota VBS workshop for training teachers

The Vacation Bible School

- strengthens the faith of member children
- leads boys and girls to receive "new" parts of Holy Scripture
- brings more lambs to Jesus
- makes the Word of God a living force in young lives
- reaches unchurched parents for Christ —

GET READY —

Now is the time to get ready for the VBS sessions during June, July, or August.

Plan now for

- ✓ a convenient place and a time when VBS will be most effective in your community
- ✓ Christ-centered materials
- ✓ financing and advertising the school
- ✓ transportation for pupils
- ✓ appointment of a superintendent
- ✓ the departments of the school,

GET SET —

It is not too early to

- ▶ enroll all the children of your congregation

- ▶ invite unchurched children of the neighborhood
- ▶ organize a staff of teachers
- ▶ schedule training sessions for teachers and helpers
- ▶ gather the classroom equipment and teaching aids needed.

When these preparations are completed, you will be "all set" to

GO —

Keep the objective of the children's welfare in mind.
Pray for divine help.
Teach with enthusiasm.

Under the benediction of Almighty God, the blessings of the vacation Bible school will be realized.



Children enjoy parades, and parades help advertise VBS



Handcraft time in a VBS, the Philippines

Plan Now for VBS



VBS begins with worship, Green Valley, Ill.



In Detroit VBS, upper-grade boys and girls make scale model of tabernacle and court (Exodus 27)

Monte Vista Church Conducted First Service on Dedication Day



Dedication of Trinity Lutheran Mission, Monte Vista, Calif.

In 1945 California's population was 8,746,000. By 1955 it had zoomed to 13,032,000. Surveys indicate that at the end of the next decade the sun-kissed state will be bulging with 17,000,000 people.

The 10,708 communicant-membership total for Synod's Southern California District 15 years ago has grown to more than 30,000, and missions and preaching stations have increased from 62 to 138.

Three of five people in the whole state (58%) reside in the 10 counties comprising the District, reported Rev. Albert G. Webbeking, District Mission and Stewardship Counselor, to the *Correspondent* (publication of the Aid Association for Lutherans, January issue).

Two of five people on the Pacific Coast live in Southern California (42.4%); one of four people living in the 11 Western states makes his home in the District (31.4%); and one of eight living west of the Mississippi River is a resident of the 10-county section. (12.8%)

An estimated 3½ million of the Southern California population remain unchurched. Lutherans leaving other parts of the U. S. and moving to California do not readily rejoin their church in the equitable climate of date palms and eucalyptus trees. The District receives less than one third of its membership by voluntary transfer.

"Good-by, God, we're going to California," seems to be the farewell of some Lutherans when they leave for California, the counselor said.

Some do not bother to secure a transfer of membership.

Some join other churches when the Missouri Synod congregation has no representation in the community, and some neglect their church life entirely after they move.

A big part of mission work aims to reclaim Lutherans.

Throughout the U. S. a Christian church of some kind exists for every 555 people, Pastor Webbeking stated, but in Southern California there is a Christian church for every 1,260 residents.

Although the Lutheran Hour on radio and "This Is the Life" on TV help publicize the church, the most effective method for missionary work, the counselor emphasized, is the door-to-door canvassing by laymen dedicated to evangelism.

Entering a new area, the District erects a unit — chapel with land — that costs between \$75,000 and \$100,000. Because halls and meeting places are not available for worship in many of the mushrooming suburban residential sites, a chapel is built, and the project — launched with prayer and reliance on the Holy Spirit's power — succeeds from that point.

Substantially supported by Synod's general program of home missions, Southern California receives a subsidy each year for District home mission work. Although in 1957 this sum totaled \$150,000, it was inadequate to meet the growing opportunities throughout the 10-county region.

In 1956, 17 preaching stations should have been started, according to District surveys indicating urgency for units, but only seven missions got under way. Last year the goal was set at 21, but only eight were founded.

Among the units built in 1957 was Trinity Lutheran Mission in Monte Vista, a new housing area for about 9,000 people.

The District erected a church and parish hall with Sunday school facilities and a parsonage in Monte Vista.

On the day of dedication, September 8, 1957, attendance was more than 400. The accompanying picture shows many of the worshipers.

Rev. William C. Gesch is the pastor. Since the dedication, which was the first service of Trinity Lutheran Mission, the attendance has averaged about 120.

Nineteen men and women from Trinity responded to the first call for volunteer Sunday school teachers.

The congregation is now in the process of organization.

Home Missions Conference

- ▶ **Where to build the parsonage**
- ▶ **Scheduling the first service**
- ▶ **Roles of children and youth in PTR**
- ▶ **How many congregations received church-extension loans**
- ▶ **Salary increases for synodical and District workers**

Last year 90 new mission stations were opened, 150 mission leaders of Synod heard at the Home Missions Conference in St. Louis.

Thirty-seven stations were sponsored by single congregations and groups of congregations, with the approval and co-operation of District mission boards.

The average site for 32 stations cost \$22,300, and 12 stations established themselves in chapels of their own.

The conference, sponsored by Synod's Board for Missions in North and South America, Jan. 21—24, reviewed District procedures in planting new churches, in evangelism, and in church extension. Improvements recommended will be submitted to the 32 District boards for adoption or adaptation.

Best Ways to Start a Mission

In an effort to dovetail the operation of Synod's Home Mission endeavors with the total program of Synod, the conference recommended:

Select new fields chosen on the basis of facts obtained through surveys and canvasses of every known technique.

A right start in a new field is important to lay the foundation of a healthy synodical church. Postpone the first service for several months, if necessary, until adequate preparations have been completed.

Preparations are not complete until the membership nucleus has developed, a good attendance assured, wide publicity obtained, and the best possible worship facilities have been readied.

The presence of the home missionary is required well in advance of the first service.

Form working committees from the start for service and fellowship.

Delay organization until the constitution has received adequate attention under proper counseling.

Commune the initial membership in a body for the first time.

Consider a site of three acres minimal for housing a new congregation.

Counsel in dealing with a competent architect should be obtained from the District Mission Board.

Erect the first unit as quickly as possible.

Do not build parsonage on the church site.

The recommended program for the new mission includes preaching, teaching, fellowship, and outreach. The pastor should assign responsibility and authority to many members.

Evangelism

Synod's evangelism program was reviewed for the purpose of increasing its effectiveness as a method of gaining more members. So far, 1,275 congregations have held 71 Preaching-Teaching-Reaching missions.

The conference recommended:

Greater emphasis upon prayer in conducting an evangelism week

Wider participation of children and youth in the program

25% goal of participation of communicant members as lay visitors

Earlier every-member visitation

Larger and more up-to-date list of prospects

More effective area mass rally

Follow-up meeting of participating congregations after a PTR mission.

The 34 PTR missions planned for 1958 are to have follow-up meetings.

Evangelism topics will be incorporated in the curricula of Bible institutes.

Plans for PTR missions in isolated areas are to be developed.

The conference will memorialize the 1959 convention of Synod to authorize a Synodwide evangelistic thrust during the pre-Lent and Lenten season of 1960.

The memorial will recommend that details of the campaign be worked out by Synod's Evangelism Department with the American Lutheran Publicity Bureau and that Synod's Visitors carry out the program under the guidance of the mission boards and the evangelism contact men of the 32 Districts in North America.

Church Extension

Synod's Church Extension treasury lent \$3,827,000 to 142 young congregations last year. The amount does not include loans made from District Church Extension Funds. Allocations



fell short by \$750,000 (16%) of meeting requested loans.

The loans were made possible because 1,827 individuals and organizations invested in Synod's General Church Extension Fund.

The conference encouraged all Districts to plan for an increased Church Extension Fund, to organize for solic-

(Continued on page 19)

Proverbs

Problem Children

Proverbs 10:1: "A wise son maketh a glad father, but a foolish son is the heaviness of his mother."

Many of the wise sayings of the Book of Proverbs are directed to, or refer to, young people. Presumably youth is most in need of instruction; there is certainly greater hope that youth will benefit from instruction, for when a man is old, it is hard to change his ways.

The idea expressed in the text is repeated often in Proverbs. It bears such repetition. The problem is as old as Cain and Abel, and it will doubtless continue till the end of time, as long, certainly, as parents are concerned about their children.

Wise children make their parents glad, says Solomon. To be wise means to be godly, obedient, industrious, kind. Happy the home where such a relationship between children and parents prevails!

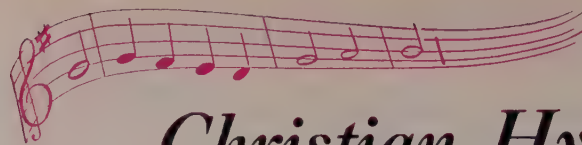
Foolish children, on the other hand, cause "heaviness" in the home. Irreverence, disobedience, slothfulness, the choice of bad companions — these follies of youth have bowed many a parent beneath an almost insufferable load.

These are "problem children," we say. True, but the problem must have a source. Sometimes the source is "problem parents." When parents neglect their children or set them a bad example; or, at the other extreme, when they pamper their children and fail to enforce parental discipline, it is hardly surprising that such children will develop into "problems."

"Problem children" are often the product of the extreme type of "progressive education," which holds sway in many schools. When teachers fail to enforce discipline and when they make a fetish of unlimited "self-expression" on the part of the children, it is small wonder that such children will learn to disregard authority — not only at school, but at home as well.

We shall need to worry less about "juvenile delinquency" when home and school combine to impress upon the child that "the fear of the Lord is the beginning of wisdom" and to teach the child, from his earliest days, to take the Fourth Commandment seriously.

THOMAS COATES



Christian Hymns

"O Dearest Jesus," No. 143

The best loved of the 47 Lenten hymns in *The Lutheran Hymnal* is, without doubt, Paul Gerhardt's "O Sacred Head, Now Wounded" (No. 172). From a series of seven medieval Latin poems addressed to the feet, knees, hands, side, breast, heart, and head of Christ on the cross, Gerhardt chose the seventh for creating his fervent and powerful Lenten classic.

No less rewarding for contemplation during the Passion season is the precious "O Dearest Jesus, What Law Hast Thou Broken?" by Johann Heermann, who with his 400 hymns is ranked next to Gerhardt in German hymnody. No. 143 also is based on Latin poems of the Middle Ages.

The central idea of the hymn: *Cause of the Sufferings of Jesus and Consolation from His Love and Grace.*

An analysis of the structure of the hymn reveals a fourfold division:

I. Question and Answer, Stanzas 1—3

In spirit the Christian hymnist views the trial of Jesus before Pontius Pilate and hears the sentence of condemnation. He witnesses the smitings, the scourgings, the crucifixion. Astounded, he puts the question to the divine Sufferer: "What law hast Thou broken, what crime committed, why the bitter anguish?" Immediately comes the answer: "It is my sins for which Thou, Lord, must languish."

II. Christ's Suffering, a Reflection of Man's Sins, Stanzas 4—7

The poet now portrays the strange contrasts: The Shepherd lays down His life for the wandering sheep; the Master pays the debt for His servants; the Sinless One dies, the sinful one lives; the doomed one is freed, the great God assumes the guilt.

Again comes the poet's personal note: confession of utter corruption "from the sole of the foot even unto the head" — brought to the brink of hell — and then, the rescue. Wondrous, boundless Love has walked for him the Way of Sorrows.

III. Christ's Suffering, a Seal of God's Grace, Stanzas 8—10

The poet extols the unfathomable mercy of the mighty King, a mercy

transcending all human comprehension. How requisite such mercy? To "spread abroad the wondrous story," to quench with prayers all "fires unholy," to renounce whatever would grieve his gracious Lord, will be his constant endeavor.

IV. Christ's Suffering, a Guide for Christlike Living, Stanzas 11—15

Realizing his own inability to fulfill his vow, the hymnist implores the Savior for the aid of His Holy Spirit. Henceforth he will ponder Christ's mercy, will shun the world's "vain joys," endure all things, even death. Confident that his Lord will accept his feeble efforts for love's sake, he will sing songs of thanks and praise in this life and before the Throne.

Hymn writers who treat the sufferings of Jesus are confronted with certain dangers: harrowing the feelings, letting the emotions run wild, turning sentiment into sentimentality. Heermann's own experiences might have led him to such excesses, for his was a life of continual ill health and privations of the Thirty Years' War.

However, his treatment remains chaste, restrained, and within Scriptural bounds. Even the personal note in the hymn is restricted to the confession of guilt common to every child of God. The adoration, the sense of gratitude, the sincere desire to return the wondrous love of the suffering Christ with God-pleasing living strike a responsive chord in the heart of the worshipping believer.

The Crueger tune suits the text admirably and helps to inspire reverence.

The translation, slightly altered, is by the foremost English translator of German hymns, Catherine Winkworth († 1878). *The Lutheran Hymnal* contains 73 of her translations.

A singular poetic beauty of this hymn is its Sapphic meter, so called after the ancient Greek poetess Sappho, who used it with unequalled skill. In the four-line stanza, lines 1, 2, 3 have 11 syllables, and line 4 only 5, as indicated at the top of the hymn: 11. 11. 11. 5. Accented syllables are 1, 4, 6, 8, and 10. The Sapphic meter gives the hymn a solemn impressive movement.

L. B.

- Open Communion? Woman suffrage?
- Status of an excommunicated person?
- Bible only source of salvation?



What's the ANSWER?

Question: I have heard that some of our Lutheran churches have open Communion and allow women to be voting members. Is that proper?

Answer: If you have heard correctly, you may be sure that such churches are not practicing according to the position which our Synod has maintained throughout its history. Nor is their practice Scriptural.

Open Communion is contrary to such Bible texts as Matt. 7:6; Rom. 16:17; 1 Cor. 10:17; 11:28, 29. A Christian congregation cannot with good conscience admit to the Lord's Table those who are known to be ungodly, who adhere to false doctrine, who live in impenitence, and who are unable to examine themselves properly. In refusing such people Communion, a congregation is not judging their hearts, but is acting according to what it sees and knows. It is rendering a service of love by restraining such people from eating and drinking damnation to themselves. Partaking of the Lord's Supper together is a testimony of the unity of faith. It should not be done where unity is lacking.

Concerning woman suffrage in the church the apostle Paul speaks plain language in 1 Cor. 14:34-37 and 1 Tim. 2:11-14. In both cases the apostle refers to gatherings of a Christian congregation. Women are neither to be preachers in the worship assemblies of the church, nor in other ways to exercise authority over men, which the women would be doing if they took an active part in the government and administration of a Christian congregation.

Our Synod by resolution at the Saint Paul Convention (1956) resolved (1) "that all congregations administering their affairs through the male voters' meeting be urged to continue this policy . . . and (2) that congregations in synodical membership now, or applying for membership, which grant

women suffrage, reconsider this practice in the light of Scripture and the glorious position of women in marriage and in the home, and also in the light of the consequences of such practice in the church's history, the danger of offense to others, and conform to the historical position of Synod in this matter." (*Proceedings*, 1956, p. 570)

Question: If a church member is excommunicated by a congregation, would his problem be solved if he joined another congregation?

Answer: If we assume that the excommunicating congregation had valid grounds and proceeded properly according to Matt. 18:15-17, the person thus put away is to be considered a heathen man and a publican, that is, one who has forfeited his membership in Christ's church and who is no longer a child of God.

The mere fact that such a person without repenting joins another congregation does not make him a child of God again. No other Christian congregation should receive him, but urge him to repent and be reconciled to his former congregation and then, if he so desires, ask for a letter of transfer.

A congregation accepting a justly excommunicated person before such reconciliation has taken place, is not helping but harming him.

Excommunication, properly carried out, is not merely a matter of excluding an individual from membership in a given congregation, but of shutting him out from the Kingdom of Grace. (Matt. 18:18; John 20:22, 23; 1 Cor. 5:4, 5; 1 Tim. 1:20)

Church discipline is a service of love ordained by Christ Himself to lead the impenitent sinner to see the error of his way and return. The action is not intended for the damnation, but for the salvation of a soul. A Christian congregation must always be ready to receive a repentant sinner.

Question: Do you actually mean to say the Bible tells us clearly that it and it alone contains and offers to us all that is necessary for salvation, and that through the Bible and nothing else a man may be saved?

Answer: Your challenge will have to be answered with a definite yes. The Bible, which contains and offers all that is necessary for our salvation, is the only source of saving knowledge.

In the physical realm, man, by virtue of his God-given endowments, is able to make truly marvelous discoveries and inventions. We have been especially privileged to witness many advances of scientific research.

In the moral and ethical realm, men like Plato, Aristotle, Socrates, Seneca, Cicero, and others have been able — by virtue of the Law of God written in man's heart at creation and preserved in a measure to this day — to devise a notable set of principles of man-to-man behavior and thus to contribute, to a certain extent, toward a better standard of human relationships.

But no man living has ever been able to pierce the veil of mystery and to discover the identity of the true God and the one and only way of salvation through Jesus Christ. (John 1:18; 1 Cor. 1:21; 2:8-14)

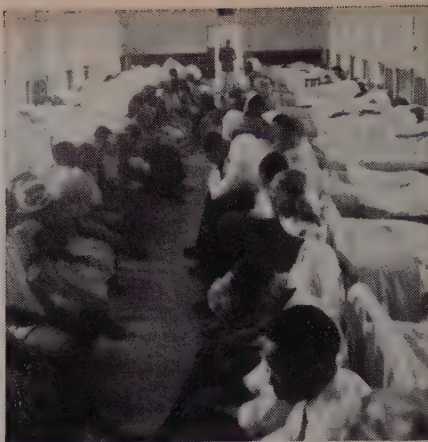
That we now know and worship the Triune God and believe in the God-Man Jesus Christ as our Savior from sin, is due to God's revelation alone, given directly before the time of Moses, and in the written Word from that time forward. Through the Bible God gives us the light and the power we need to believe and be saved by faith. (Luke 16:29; Rom. 1:16; 2 Cor. 4:6; 2 Tim. 3:15; 2 Peter 1:19)

Without the Holy Scriptures, people have no hope and are without God. Therefore Christ commands His Gospel to be preached to every creature. (Matt. 28:19, 20; Mark 16:15)

O. E. SOHN



Chaplain Ulaeto and family



Worship in Nigerian hospital



From WL filmstrip "New Dimensions"



LWML Mites To Build Eket Chapel

Of the \$200,000 mite-box offerings voted for projects at the LWML convention last summer, \$55,000 was allocated for missions in Nigeria. This \$55,000 will cover a three-in-one project: a Bible institute, a training center and chapel in the Ogoja province, and a chapel at the Lutheran Hospital in Eket.

The allocation for the Eket chapel is \$15,000. Plans are now being considered for a chapel of steel and concrete, similar to the other hospital buildings. The chapel will be connected with the hospital by covered ramps, enabling patients in wheel chairs or on crutches to attend services.

The sanctuary will provide a place of worship in relative peace and quiet. Sunday morning services are now held in the hospital's male ward, where chairs and benches line both sides of the center aisle between the patients' beds.

Average attendance on Sunday is always more than 100. Not only do the patients attend, but also their relatives, the hospital staff and personnel, and persons who live nearby and are seeking a place of worship.

It is important that the transient population of patients and their relatives—more than 500 new persons each month—during their stay at the hospital hear Gospel messages.

Pastor David Ulaeto, the hospital chaplain, was trained in our Lutheran Seminary at Obot Idim, Nigeria. The new chapel will make it possible to develop more thoroughly other Christian activities, such as the Sunday school, choir work, catechism classes, and the youth program.

The chapel will help people in the area recognize the chief purpose of establishing a hospital at Eket: to give patients the opportunity to learn of Jesus Christ, the great Physician.

M. W.

Walther League Releases New Filmstrip



The Walther League has just released *New Dimensions*, a filmstrip in color. The film presents to the church's youth the challenge of a rapidly growing church and synodical youth population.

Leaguers will see how their organization can grow from a 95,000 membership to 125,000 members by 1960, provided they undertake an active vis-

itation and youth-evangelism program. The 400 prints of this film have been distributed to all zone chairmen and district New Dimensions chairmen.

Bible Reading Guides

To encourage Leaguers to become better Bible readers, the Walther League is distributing 100,000 free copies of "The Uniting Word," a daily Bible reading guide. It provides a hymn of the month, a daily devotional thought, prayer list, and Bible selections for private reading.

Youth Caravan Applications

Applications for visits from Youth Caravan teams this summer have passed the 900 mark. Youth Caravans, which visit a congregation upon direct invitation, explain the youth program to the young people and the total membership of the parish. Deadline for applications is March 1.

"Make Disciples"

The new evangelism manual for Walther Leaguers, *Make Disciples*, now available, gives our young people specific and helpful advice on how they can be of assistance to their congregations in gaining the unchurched for Christ. Youth visitation teams will leave an attractively designed tract, *The Big Choice*.

A. P. K.



GROUND BREAKING FOR NEW \$400,000 LLL HEADQUARTERS BUILDING, Hampton and Elizabeth Aves., St. Louis, January 26, Rev. Geo. W. Wittmer preaching

HOME MISSIONS

(Continued from page 15)

itation, and to gain the support of many, because church extension is the most beneficial of all building programs. The goal would have members in every congregation solicit investments for District and synodical Church Extension Funds.

Districts were encouraged to introduce an annual Church Extension Fund Sunday and to secure gifts in the form of memorials, wills, annuities, and bequests. Personal solicitation is regarded as the best method for increasing the fund.

District committees were advised to retain sufficient liquid assets and to insist upon mutually agreed repayment schedules.

Synodical regulation requires the renewal of loan allocations after six months.

Other Recommendations

The conference urged that institutional missionaries work under the District Mission Board.

The leaders also recommended that Districts establish a Commission on College and University Work as a subcommittee of the District Mission Board.

The conference asked that the College of Presidents request Synod's Board of Directors to appoint a committee of laymen who will study the question of salary adjustments for all full-time synodical and District workers and prepare guidelines on compensation.

Rev. Arthur H. Haake of San Francisco was general chairman of the conference.

Briefly Told

● **VBS.** In South Wisconsin, 88 congregations enrolled 9,000 pupils in the 1957 vacation Bible school — 6,000 more than the total five years ago. About 1,000 of the 1957 enrollment came from unchurched homes. One pastor reported a gain of 45 unchurched children for the Sunday school. In his opinion, "VBS is the greatest mission agency the church has."

● **Anniversary.** "Today's altar flowers are the gift of Mr. and Mrs. Raymond Akers, who are celebrating their first anniversary as communicant members" appears in the parish bulletin of Christ Church, Anderson, Ind. "How important that we also remember this important day of our Christian life!" comments the *Central District News*.

PRO and CON

Members of Synod are welcome to speak on subjects of their choice — synodical policies, practices, customs, issues of the day, and so forth. Opinions expressed in Pro and Con are not to be regarded as those of the WITNESS or of Synod. Initial letters stating and supporting a particular issue may run up to 750 words. The Editors reserve the right to reject, print in full, or omit matters not pertinent. Letters in reply to an issue raised in Pro and Con will, as a rule, be limited to 300 words and restricted to one phase of the subject. The debates will be terminated at the discretion of the Editors. Pro and Con will not supplant the "Letters" page.

"What Are You Up To, Mr. Synod?"

The October 8 LUTHERAN WITNESS calls the Visitor a "Key Man," defined as "a person doing such work in an organization that his services are *indispensable*."

In the same issue, we are told in "Your Visitor is Coming": "We make it necessary for our circuit Visitor to remind us of contributions. . . . They [our duly elected officials] need not apologize for speaking to us about finances. . . . Your District elected him [the Visitor] to aid your District President in 'supervising' the doctrine and practice."

"Lutheran Customs," same issue, says, the "shepherd's occupation is to feed the flock."

Why this emphasis upon the authority and right of the Visitor who "need not apologize" for his utterances, whose services are "indispensable," and who comes to pastors as a "brotherly adviser," reminding them of the "glory of the ministry" and of its "great responsibilities"? Repeatedly the hint is thrown out that pastors may be dominating or even tyrannizing.

What are you up to, Mr. Synod? Why is the pastor, the duly *called* ambassador of Christ — not the *elected* official — talked down?

Why this change in our thinking and talking in synodical circles, conferences, and periodicals?

If synodical thinking will not soon return to the Scripturally authenticated position that the pastor is the divinely called overseer of his flock, that the Office of the Keys resides in the local congregation and is exercised through its pastor, and if it will not seek to hold up his arms in the performance of his duties, then it will not be well with our church body in the days ahead.

What are you up to, Mr. Synod?

(REV.) ALFRED FAULSTICK
Oakmont, Pa.

EDITORIAL NOTE: Because this letter refers to the constitutional office of

Visitor, the WITNESS asked Synod's First Vice-President for an answer. He wrote the following:

"Through the Pastor"

In "Venture of Faith" complete recognition is given the fact "that the pastor is the divinely called overseer of his flock and that the Office of the Keys resides in the local congregation."

The Venture of Faith appeal is to the pastor and the congregation and is channeled to the congregation through the pastor.

The first meetings scheduled were with the pastors.

At these meetings "the Biblical truth that the church is the body of Christ and that all believers are members of this body" was discussed and the point made that these members are "to minister to one another, that is, serve one another (and others), and above all serve the Head, which is Christ."

Because this truth was to be emphasized with special reference to every local congregation in Synod, arrangements were to be made *through the pastor* for the Visitor to meet with responsible officers and boards in the congregations. At these meetings the Visitor was to encourage these officers to take the lead in encouraging the congregations to carry out certain suggested plans *under the guidance of their pastors* to help all church members become better and more active members of the body of Christ.

It is the duty of the Visitor to bring such encouragement. The pastors who were consulted and the representatives of their congregations had elected these Visitors at recent District conventions to carry out this function. See *Handbook* 3.65; 3.73; 3.75.

Pastors and their congregations have enlisted many members to call on fellow members and encourage them in Jesus' name to minister more intensively in home, church, and in the world.

ARNOLD H. GRUMM
St. Louis, Mo.



Child Discipline

Case A. "We would not like to have our children repressed by old-fashioned discipline. We want our children free to express themselves; therefore my husband and I have agreed to give them considerable liberty."

Case B. "Both John and I come from strict Christian homes, where the father was the master of the household. We are trying to carry through the same pattern for our children, but we find it difficult, because most of our neighbors do not believe in such a program of parental authority."

Case C. "My husband and I disagree on the training of children. He believes they 'must be told,' and he is rather harsh with them. I believe we should talk things over with the children and give them a chance to speak."

Child discipline presents many problems. No two people are exactly alike. The personalities of children differ. The personalities of the parents are also involved. Some principles, however, are basic to Christian child discipline.

(1) God has made the world an orderly cosmos. He ordained the laws by which nature operates. The Lord also calls for order in the church and in the household. Proper discipline in the home hinges on *authority*, Eph. 6:1-4, and *obedience*, Col. 3:18-4:1.

(2) Luther called parents the "vice-regents of God." They take the place of God in the home. Governments require people to attain a certain age of responsibility before they marry. As mature and experienced persons, parents are placed over immature inexperienced persons. This commonly recognized principle does not exclude consideration for the rights, abilities, traits, and limitations of children.

(3) Good discipline benefits the entire household. The disciplined home has rules for getting up and going to bed, keeping the home tidy, preparing meals, and helping with the dishes. A household is generally happy when all its members share in family living. You may call this good order. Actually, it is the substance of good discipline.

(4) Good discipline benefits the child. To be well disciplined, each person must learn to curb his desires and to show consideration for other members of the household. Study rules, working habits, and safety laws contribute to the success of a child's life.

Now let's get down to cases:

Case A. The growing child's freedom of self-expression is a major cause of juvenile delinquency and vandalism. To permit a child to do what he pleases is pedagogically unsound. Frequently he is highly frustrated and engages in unsocial behavior.

Self-expression can be promoted in the Christian household, where good order prevails and where love and appreciation for each member of the family are practiced. A home atmosphere free from fear helps develop creative individuals.

Case B. Some strictness of the past was excellent; some was legalistic, without love of God. Where discipline was constructive, especially in guiding the child toward good self-discipline; where discipline was consistent and the child was not confused; where discipline was evangelical and love of God motivated parental action (noticed by the child), discipline yielded rich fruits.

Good discipline requires definite rules. Father and mother should discuss and determine the rules, then help their children keep the rules. When the child reaches adolescence, certain rules can be relaxed, enabling the child to make sound moral and spiritual judgments.

Case C. Effective discipline demands that parents be of one accord. Fathers and mothers do not have identical temperaments. There will be frequent need for discussing differences. Parents should, above all, set a good example of self-discipline. Luther said: "The apple must always remain close to the rod."

Christian discipline leads the child from parental discipline to Christian self-discipline, which finally is the discipline of God!

OSCAR E. FEUCHT

REPORT ON INDIA

(Continued from page 7)

of his wife. I was glad to see a husband courteously holding an umbrella over his wife as they walked side by side. Christian Indians are beginning to give their women position and respect.

Does IELC have a youth organization like the Walther League?

There is little or no mixing of young men and women socially in India. IELC has no youth organization. However, the church is trying to organize individual young men's societies.

How large is the IELC?

IELC has about 28,000 members; 13,000 live in the Trivandrum District. The remaining 15,000 are in Nagercoil and Ambur.

Does India's economic status affect the church?

Deep poverty is plainly visible. There is much malnutrition because of insufficient food and inadequate diet. Too many people in India go to bed hungry. The earning power of the average villager is extremely low.

However, the economic status is improving. The U. S. Agricultural Department has sent men to India to teach the nationals farm management and to help improve the land's production.

You see many, many rice paddies, one right next to the other, orchards of mango or other fruit trees, coconut palms, palmyras, some sugar cane, but usually more and more rice paddies.

While there are large estates like rubber plantations, under either individual or corporate control, most of the land I saw was farmed in small plots.

With the growth of tanneries, cotton and steel mills, and other factories, thousands of people are finding employment.

Tremendous population thrusts are headed toward Calcutta, Bombay, Madras, and other larger centers, where Indians migrate for work and stay because the wages are higher than the workers could earn at home.

Church contributions, compared with American standards, are in small amounts, but often proportionally high, because these gifts come from people who are indescribably poor.

What is the attitude of India toward the U. S.?

India is not unfriendly to the U. S., which has given India much aid in many areas, although it has not condoned U. S. help to Pakistan and the U. S. position regarding Kashmir. A prominent Indian government official

old me that Americans bet on the wrong horse when they espoused the cause of Pakistan.

India does not want a plebiscite on Kashmir, because India considers Kashmir a part of India.

The nationals would like to see the U. S. and Russia enjoy peace, because if these two countries do not maintain peace, India is afraid it will be ground between the two powers. That is probably one of its reasons for maintaining its "neutral" position.

Many Indians think Americans are "money mad," but in India, materialism is not the least of besetting sins. Non-Christian Indians go to heathen temples to pray to their gods for material things. It may well be that even some Christians in India are affected by this besetting sin.

How apparent is Communism in India?

Communism in India is certainly not favored by the central government at Delhi. Kerala, where the Trivandrum District is located, has a Communist government. When this government recently passed an education bill unfavorable to church schools, the central government submitted this bill to the Supreme Court for a ruling on its constitutionality.

* * *

In concluding the interview, Dr. Grumm spoke of his stopovers on the homeward trip.

"Synod's missionaries in Hong Kong are meeting many opportunities. All the services I attended were packed with hundreds of people," he said.

Approximately 1,500 refugees drift into the Crown Colony every week from Communist China.

"These are people," he commented, "who have lost almost everything but their life. Most of them have lost their hereditary home, all their earthly possessions, and some have lost many members of their families. Looking for something stable, some of the refugees throng to Lutheran services."

In Tokyo, Synod's missionaries are working with the families and following up prospects gained through the Lutheran Hour. The mission work in Japan is building solidly, the Vice-President stated.

In Honolulu the very young Good Shepherd mission congregation is getting ready to build its own chapel.

"We thank God for the leadership our missionaries are giving to the Savior's work in the foreign fields. The missionaries and their families perform their work as Christ's ambassadors. Let's include them in our prayers daily."

Letters

From IELC General Secretary

Jan. 9, 1958, will be a red-letter day in the history of our church in India, because on that day the India Evangelical Lutheran Church was formed. It is indeed a great wonder of God's grace that we have been blessed with the formation of the national church.

At this juncture we look back into the past. What were we six decades ago? How many missionaries you have been sending us year after year! What an incalculable amount of money you have spent on us! How much suffering and inconveniences the missionaries have undergone, and how much devoted, unselfish, patient, and persevering service they have put in to plant a church in our country! And today, as a result of God's benevolent grace and mercy that rested on the labours of all the innumerable missionaries, we have an Indian Church!

We also look forward into the future. The creation of the Indian Church places upon us heavy responsibilities. How much are we equipped spiritually, mentally, and financially to take over these God-given responsibilities on our shoulders? Many difficulties and problems surround us. Many hindrances and handicaps face us. Opposition to Gospel work is increasing. But in spite of all this fear and doubt we know that the Lord is still ruling and guiding both the church and the nations and that "the gates of hell shall not prevail against the church." We are also assured by you of your continued prayers and help in men and money, so that we achieve the goal that is set before us.

It is, therefore, with a sense of overwhelming joy and gratitude and hope that we begin the new life of the Church. Pray for us that we re-dedicate ourselves and all that we have to the service of the Church, that we may always and ever turn our eyes to the boundless and merciful love of God in Christ Jesus and that you and we may be blessed to see, in the gracious providence of God, another glorious day when we will become a "full-grown" Church doing a mighty work in this our country and even in countries outside India!

(REV.) B. H. JACKAYYA

Nagercoil, South India

Nagercoil Seminary Serves New Sister Church

The first meeting of the India Evangelical Lutheran Church was held in the chapel of Concordia Seminary, Nagercoil. We weren't worried about a heating problem. We are just eight degrees north of the equator, only 12 miles north of the southern tip of India.

It wasn't the weather that warmed our hearts when we sang "Now Thank We All Our God" as soon as the chairman declared the constitution adopted and the new church came into being. Some of the delegates sang in their own languages. But in all of us there were the same long thoughts, both in history taking us back to the early days of the mission, and in geography taking us across the oceans to the countless men and women who have prayed and given for this work in India and whose hearts are linked with ours in

Letters to this department must be signed. Names will be withheld upon request. The opinions expressed are not necessarily those of the Editors, who may reject, print in full, or omit matter not pertinent.

the prayer that God will make of this new church a mighty means for the spread of His kingdom in the hearts of our Indian brothers and sisters.

What does all this have to do with our Indian seminary? If the major responsibility for the care of the 300 congregations in the IELC and of the work of spreading the Gospel among Hindus and Moslems can now be shouldered by our Indian pastors, it is due largely to the foresight and patience of the men who began the seminary in India back in 1924. Much groundwork has to be done before a seminary can be started in a foreign mission field.

From 1924 to 1946 there were only six graduating classes. Many Indian seminaries customarily run one class through a full course before admitting another. In these 18 years 54 men were graduated, of whom 36 were ordained as pastors. From 1951 to 1954, 68 men were sent into the ministry. To this number we will add 12 more when we hold our commencement exercises on March 14 this year. From 1958 forward there will be a class graduating each year.

Of the 104 graduated since the founding of the seminary up to 1954, 98 are still in the service of the church. They are in village and city congregations, in newly opened evangelistic fields, in our high schools and teacher-training schools, in the Moslem Mission, and in the seminary itself, where two of our Indian pastors serve as professors. One has gone to Ceylon. Two are in Bombay.

When we send 12 men into the ministry this year, we know that we are meeting only part of the church's need. Each of the three districts is calling for more men than we can supply. The Moslem Mission wants two of the 12. Two men are needed for work in the tea estates in the mountains. Another man should be sent to Ceylon.

The work of the seminary does not end in the classroom. Many of our pastors are stationed in lonely places, where they have little opportunity to continue their studies. To help them in a small way, the faculty has been publishing since 1949 a theological quarterly, *Christuva Siddhanta Deepikai*, in both Tamil and Malayalam.

In addition to notes for preaching, each issue contains doctrinal and practical articles, a section of excerpts from Luther's writings, and religious news from the world.

All seminary students can now use the English literature of the church in America. Entrance requirements are high school plus two years of teacher training. From 1958 forward candidates for entrance will also have to have the one-year Bible course now given at the seminary for the teacher students. One of the four classes now in residence is composed entirely of college graduates who have had one year of teacher training after their college work. We have had to expand our library facilities in the last years.

A generous grant of money from the LWML of Northern Illinois is being used to add two new units to the three now being used. One of these will be a separate classroom building for the teachers' one-year course, the other will be for music and projection work in connection

with the class lectures and voice training with tape recorders.

Faculty members are called on by the church to help in the production of literature. Two are now translating the confessional books of the Lutheran Church into modern Tamil and Malayalam. This treasure we want to give to the church and, with God's help, to express in Indian languages and against the background of Indian thought the truths which our fathers found in the Word of God.

The task is not easy. Many concepts in the non-Christian background of the Indian people lead them to read meanings into words which were never intended by the original authors. When we try to translate, for example, the confessional writings regarding the Lord's Supper, we must avoid the Indian thought that there is a spirit in every part of matter—a thought that would easily lead to idolatry again.

The seminary has high hopes for the future of IELC. We want to serve that church in the best way that we can. In the plans for the future are training institutes for laymen and women, for voluntary service in the church, and a course for Indian deaconesses.

Remember the work of our Indian Concordia in your prayers. Ask God to keep us alive to the vision of His kingdom in India.

MARTIN L. KREZMANN
President, Concordia Seminary
Nagercoil, South India

Eye Opener

"Hong Kong Opened My Eyes" was an article which opened my eyes. That may be a silly statement to some, but it's true nevertheless. If anyone reading the article still fails to see any need for backing Synod's mission budget, his heart is truly hardened. May the Lord give us tender hearts to send the precious Gospel to the Orient in greater measure!

(REV.) ROBERT MASCHKE
Glenbeulah, Wis.

Favors Scholarships

Regarding the "Comment" in the Jan. 28 issue of the WITNESS, "Student Aid or Scholarships?" I heartily approve the change in name to *scholarship*.

If every church would include in its budget a scholarship or two, we would have no shortage of pastors and teachers.

MRS. LORETTA M. KNOWLER
Winterhaven, Fla.

Deaths

WALTER BEYERLEIN, March 13, 1903, Frankenmuth, Mich., to Jan. 11, 1958, De Soto, Mo.; son of Johann and Francisca Schultz Beyerlein; graduated River Forest teachers college, 1922; schools: West Ely, Mo.; Alma, Mo., 1930—56; De Soto, Mo. Survivors: daughters Lois Borchardt, Ellsbeth Kammeyer, and Shirley. Funeral: Jan. 14, 1958, De Soto; interment, Trinity Lutheran Cemetery, Alma, Mo.

MARTIN J. BRUER, May 4, 1896, Clifford, Ont., Can., to Nov. 29, 1957, Edmonton, Alta., Can.; graduated Springfield seminary, 1921; parishes: London, Ont., Can.; Port Colborne, Ont., Can.;

Long Beach, Calif., 1938—52; Edmonton, Alta., Can. Survivors: Olga Beger Bruer; sons Paul and Peter; daughters Kathryn Kopf and Marjorie. Funeral: Dec. 3, 1957.

VALENTINE M. KEIPER, March 11, 1895, Atkins, Iowa, to May 21, 1957, Beardstown, Ill.; son of Valentine and Maria Rinderknecht Keiper; graduated Springfield seminary, 1919; parishes: Stewardson, Ill.; Dorchester and Abbotsford, Wis.; Granton, Wis.; Decatur, Ill.; Charleston, Ill.; and Paris, Ill., 1951—52, when he retired because of illness. Survivors: Anna Schirm Keiper; son Rev. Edwin; daughters Gertrude Phelps, Mildred Musgrove, Lois Fischer, Jane Cox, and Doris Tolle.

GOTTHILF M. KRAMER, Sept. 4, 1882, Frohna, Mo., to Jan. 7, 1958, New Orleans, La.; son of Johannes and Magdalene Bergt Kramer; graduated St. Louis seminary, 1907; parishes: Bethlehem, New Orleans, La., 1907—54; Concordia, New Orleans, La., 1912—57, when he retired. He served as Mission Superintendent for the Synodical Conference churches in Louisiana and Mississippi. Survivors: Antoinette Smrcka Kramer; sons Elmer, Rev. Harold, Gerhardt, Herbert, Lawrence; daughters Gertrude Lasseigne, Mildred Blazek, and Elsie. Funeral: Jan. 9, New Orleans; interment, Garden of Memories.

LEE W. LENNON, Aug. 20, 1924, Ashtabula, Ohio, to Jan. 12, 1958, Ottawa, Kans.; son of Lee and Anna Niskinen Lennon; graduated Springfield seminary, 1953; parishes: Bucklin-Ashland, Kans., and Ottawa, Kans. Survivors: Annie Sanders Lennon; sons Emmett, Richard, and William; daughter Iris. Funeral: Jan. 15, 1958, Ottawa; interment, Hyland Cemetery, Ottawa.

ALVIN F. LUEBKER, May 2, 1889, Hammond, Ind., to Aug. 29, 1957, St. Paul, Minn.; son of Rev. Gotthilf and Clara Luebker; graduated Seward teachers college, 1908; schools: Sioux Falls, S. Dak.; Cleveland, Ohio; Holloway, Minn.; Chicago, Ill., 1908—21, when he resigned because of ill health. Survivors: Emma Hoeffler Luebker; son Eugene; daughter Evelyn Smith. Funeral: Sept. 2, 1957; interment, Forest Lawn Cemetery, St. Paul, Minn.

FRIEDRICH J. SCHLEEF, Dec. 4, 1901, Woodworth, Ill., to Feb. 4, 1958, Norfolk, Nebr.; son of Dietrich and Hauke Hinrichs Schleef; graduated Springfield seminary, 1926; parishes: Atkinson and Bassett, Nebr.; Benson Station, Omaha, Nebr.; Scribner, Nebr.; Alta, Iowa; Humphrey, Nebr., 1954—1955, when he resigned because of ill health. Survivors: Martha Albrecht Schleef; son Richard; daughter Irma Unger. Funeral: Feb. 6, Norfolk, Nebr.; interment, Woodworth, Ill.

HERMAN G. SPIERING, Feb. 18, 1879, Daber, Germany, to Jan. 20, 1958, Tecumseh, Kans.; son of Hermann and Auguste Schulz Spiering; graduated Springfield seminary, 1903; parishes: Campbell Hill, Ill.; Pierce, Nebr.; Junction City, Kans., 1922—47, when he retired. Survivors: Louise Loescher Spiering; sons Victor and Herman; daughters Blandina Strauss, Ruth, Agnes, and Erma. Funeral: Jan. 24, Junction City, Kans.; interment, St. Paul's Cemetery, Junction City.

GEORGE H. THOMAS, May 28, 1872, Baltimore, Md., to Jan. 3, 1958, Baltimore;

son of George and Clara Rother Thomas; graduated St. Louis seminary, 1896; parishes: Preston, Md.; Kingsville, Md.; Whitestone, L. I., N. Y.; Plymouth, Mass.; Saratoga Springs, N. Y., 1904—24; Brentwood, Pa.; Kingsville, Md., 1925—40, when he retired. Survivors: son George; daughters Mildred Harms, Meta Shaffer, Amelia Diez, and Ruth. Funeral: Jan. 7, Baltimore; interment, Immanuel Cemetery.

Notices

Ordinations and Installations

CANDIDATE

Ordained and Installed:

Donner, Paul, First Trinity, Manteca, Calif., by Oren H. Geiger, Sept. 22.

PASTORS

Installed:

Bush, Julius B., as missionary in Huntsville, at St. Paul, Decatur, Ala., by Carl R. Kretschmar, Jan. 12.
Butz, Lee A., St. John, Sparta, Ill., by R. A. Miller, Jan. 19.
Goerg, Howard, Christ, Woodburn, Ind., by H. M. Luecke, Jan. 12.
Haeuser, Theo. F., Mount Zion, Richmond, Calif., by O. R. Janke, Jan. 12.
Hannemann, Norman, as missionary in Cheyenne, Wyo., by H. W. Niemann, Jan. 12.
Janke, Palmer L., Jr., Pilgrim, Kilgore, Tex., by Robert W. Heiberg, Jan. 5.
Krieg, Hugh, Lynwood, Calif., by Tobias H. Joeckel, Jan. 12.
Kupke, George J., St. John, Rushmore, Minn., by R. W. Rottmann, Jan. 5.
Mappes, Martin L., Trinity, Hoyleton, Ill., by P. F. Harre, Jan. 5.
Martin, Ruben, Trinity, West Sinton, Tex., by E. H. Riese, Jan. 12.
McMiller, Robert, Our Savior, Sterling, Ill., by Edwin C. Beversdorf, Jan. 12.
Pera, August, Trinity, Hanover, Kans., by Richard E. Hasz, Jan. 12.
Peske, Gerald, Our Savior, Winnebago, Minn., by Erhard D. Eifert, Jan. 19.
Rathjen, Carl A., Immanuel, Twin Falls, Idaho, by Carl V. Losser, Dec. 15.
Roschke, Francis E., St. Andrew, Cape Girardeau, Mo., by Wilbur Maring, Jan. 12.
Schaefer, Henry L., Redeemer, De Soto, Mo., by W. E. Griesse, Jan. 12.
Steinbeck, George, St. James, Newman, Calif., by Oren H. Geiger, July 21.
Streufert, Paul W., St. Thomas, Rocky River, Ohio, by Roland C. Bosse, Jan. 12.
Schenk, James von, St. Luke, Elizabeth, N. J., by Walter A. Reuning, Jan. 12.

TEACHERS

Installed:

Bunn, Cand. Richard, Grace, Chicago, Ill., by Gotthold Elbert, Sept. 15.
Greising, Robert, St. Andrew, Park Ridge, Ill., by Paul Mehl, Jan. 12.
Jagels, Raymond A., Mount Calvary, Denver, Colo., by Walter Lang, Jan. 5.
Rasper, Richard A., St. John, Indianapolis, Ind., by Cecil H. Skibbe, Jan. 5.

Summer School — St. Louis

A number of distinguished European and American guest lecturers will augment the regular faculty for the summer sessions at Concordia Seminary, St. Louis.

Long term: June 24—July 25

Short term: July 2—July 25

The curriculum offers courses in all branches of theology on both the undergraduate and graduate levels.

Graduate credits may be applied toward the S. T. M. and Th. D. degrees. Teachers may enroll in a special sequence of courses leading to the degree of Master of Arts in Religion.

A number of workshops will be held in July.

Most of the class sessions will be held in air-conditioned Sieck Hall.

For full information, write: DEPARTMENT OF PUBLIC RELATIONS, Arthur Vincent, Director, Concordia Seminary, 801 De Mun, St. Louis 5, Mo.

Notice

The first Missouri Synod Lutheran church has been organized in Huntsville, Ala. Anyone knowing of Lutherans moving to this

city or being sent here for a period of training at the Missiles School or Redstone Arsenal is asked to send this information to the resident pastor: Rev. JULIUS BUSCH, 212 Bellingrath Dr., S. W., Huntsville, Ala. Phone: Jefferson 6-8464.

Wanted

Anyone having copies of the *Lutheran Laymen*, official organ of the American Lutheran League, of the early 20's or before, is asked to communicate with PROF. ELMER E. FOELBER, Concordia Publishing House, 3558 S. Jefferson, St. Louis 18, Mo.

Luthers Sämmtliche Schriften: one each of Vols. I to IX, XIV, XXIIa, XXIIb, XXIII, and two copies of Vol. VI. State price and type of binding. — LIBRARIAN, Chicago Lutheran Theological Seminary, Maywood, Ill.

Set of *Concordia Pulpit* or individual volumes. — Rev. L. H. RUSCH, 508 W. Ivy, Bay City, Mich.

Changes of Address

Pastors:

Beyer, Edwin P., em., 4419 W. Burleigh St., Milwaukee, Wis.
Boehnke, Arnold F., 2513 Eighth Ave., N., Great Falls, Mont.
Boerger, John A., 509 S. State St., Caro, Mich.
Bouman, James D., 1060 Granville Rd., Jacksonville 5, Fla.
Eifert, Clarence C., 712 Granville Ave., Richmond, Vancouver, B. C., Canada
Frank, Donald E., 27367 Freda Dr., Inkster, Mich.
Going, Roland W., 27 Mile Road off Van Dyke, Washington, Mich.
Hoffmann, Carl J., em., 4507 15th Ave., S., St. Petersburg 11, Fla.
Klawitter, Harold, Broadway and F, Muskogee, Okla.
Koberg, Elmer W., 1365 First Ave., S. W., Cedar Rapids, Iowa
Laabs, Herman H., em., Mayville, Wis.
Leverenz, Chap. Edwin W., Hq. 4th Armored Div., APO 326, New York, N. Y.
Lewis, Arthur T., 619 Sidney, Port Orchard, Wash.
Maack, Roy, 4600 22d Ave., Mount Rainier, Md.
Maier, Simon, 3315 S. W. Alice St., Portland 19, Oreg.
Martin, Ruben, R. 1, Odem, Tex.
Mehring, William G., 1007 Ellicott St., Buffalo 9, N. Y.
Olson, Robert W., 8 Coolidge St., Windsor Locks, Conn.
Pfothhauer, Fredrick W., 6791 Dartmouth Ave., Richmond 26, Va.
Ristine, Thomas L., 1927 Grant Rd., Regina, Sask., Canada
Ruthenbeck, Lornell, 601 Fourth St., S. E., Minot, N. Dak.
Schenk, James F. von, 7 Hillside Rd., Elizabeth 3, N. J.
Scherf, Paul, em., 242 Brockenbrough Ct., Metairie, La.
Schwertfeger, Fred A., em., 421 N. Cedar St., Horicon, Wis.
Siegel, Paul F., Ludell, Kans.
Stark, Fred, 66 7th St., N. E., Calgary, Alta., Canada
Wedel, Alton F., 8333 Maylor Dr., St. Louis 23, Mo.
Zschiegner, Arthur H., 901 McCarthy Ct., El Segundo, Calif.

Teachers:

Albrecht, Herman W., em., 4852 Buckingham, Detroit 24, Mich.
Hahn, Alvin J., 815 Junipero Ave., Long Beach 4, Calif.
Rittmueller, Walter, 18637 Eastland, Roseville, Mich.
Scheimann, Robert, 1609 California, Fort Wayne, Ind.
Speckhard, Herman J., R. 2, Springs Road, Hickory, N. C.
Strayer, James S., 7132 S. Mozart, Chicago 29, Ill.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the WITNESS Office, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Our Venture of Faith

February 1, 1957, to February 1, 1958

Contributed by the Districts of Synod

Alberta and British Col. —	\$ 54,024.48
Atlantic —	548,943.17
California and Nevada —	231,690.34
Central —	1,050,000.00
Central Illinois —	427,055.94
Colorado —	156,883.99
Eastern —	289,003.78
English —	657,838.04
Florida-Georgia —	73,297.36
Iowa East —	247,000.00
Iowa West —	434,960.79
Kansas —	337,556.73
Manitoba and Saskatchewan —	54,165.27
Michigan —	1,199,265.38
Minnesota —	943,370.31
Montana —	45,118.90
North Dakota —	160,000.18
North Wisconsin —	465,507.13
Northern Illinois —	973,206.94
Northern Nebraska —	226,509.53
Northwest —	227,488.08
Oklahoma —	112,528.93
Ontario —	125,000.00
South Dakota —	150,000.00
South Wisconsin —	653,100.00
Southeastern —	224,552.43
Southern —	88,000.00
Southern California —	200,000.00
Southern Illinois —	252,848.79
Southern Nebraska —	293,636.53
Texas —	326,416.81
Western —	900,000.00

\$12,128,964.83

OPERATING STATEMENT 1957

Required Feb. 1—Feb. 1	\$14,200,000.00
Received Feb. 1—Feb. 1	12,674,744.83

— \$ 1,525,255.17

CHAS. E. GROERICH, Assistant Treasurer

Synod's President Comments

From month to month Synod's Treasurer has presented financial reports in these columns. Our people thus had an opportunity to know the status of Synod's finances. Above you have the final report on 1957 for your careful perusal. I realize that you do not like it. Neither do I. Neither does any member of Synod.

The finances of Synod are not in a healthy condition. The situation voices a sharp accusation. It makes us feel sad and ashamed.

It is true that some individuals and some congregations contributed well. Many congregations and members of Synod last year made a supreme effort to increase their contributions for the work of the church at large. Some congregations, though they must bear a heavy burden to finance their own parish program, nevertheless sacrificed heroically to meet also their obligations to Synod. Total receipts show this. There was an increase of more than \$950,000 over 1956. We thank God for every penny that was given.

However, too many members failed to give anywhere near the Scriptural standard of proportionate giving.

Some entertain the idea that the cash debt of approximately \$900,000 plus the accumulation of expenditures over receipts of former years of \$600,000, making a total debt of \$1,500,000, is not too bad.

One hears: "The Board of Directors has some funds stowed away whereby this debt can be canceled." My friend, that was true some years ago when the Board had set aside some surpluses for a "rainy" day. However, that has all been used to wipe out the deficits of the past few years. *The debt we have is real.* We are paying interest of about \$62,000 a year on borrowed money.

Some are ready at once to fault the Board of Directors. "You should never have set the budget so high," they say. Let us remember that the budget was fixed by the Fiscal Conference, with three representatives from every District of Synod, after thoroughly considering the needs of all departments of Synod.

"Well, then you should not have spent so much" these people answer. We ask, where should cuts have been effected? In the salaries of missionaries and professors? We know that they are not receiving enough even now when you consider today's cost of living. Or should we have said "no" to mission opportunities in North America and in foreign countries? When God opens doors, shall we refuse to enter? Surely no one would want us to do this.

What shall we do then? First of all, we should recognize our failure to do the Lord's work. We should repent and ask God, for the sake of what Christ did for us, to forgive us our negligence and indifference. Next we should ask the question which Saul asked when Christ met him on the way to Damascus: "Lord, what wilt Thou have me to do?" We will want to gain the thorough conviction to live for Him who died for us and rose again. The world's desperate need of Christ's Gospel will touch our hearts, and the salvation which our Redeemer wrought for us and for all mankind will move us mightily to perform the Lord's work.

What shall we do? We should accept the challenge, face it squarely, and resolve to contribute willingly and in proportion to our income. Let no one say that it is impossible. We who live as we live, eat what we eat, wear the fine clothing that we wear, ride in automobiles as we do, enjoy luxuries to our heart's content, cannot tell God that it is impossible.

And those of you whom the Lord has blessed with temporal goods more than others, remember what God enjoined on Timothy: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Lord Jesus, make us all more responsive to Thy holy, loving will, that Thy kingdom may come among us and through us to others!

JOHN W. BEHNKEN

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